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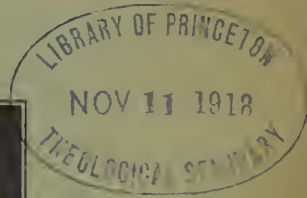
VOL. XXVII

No. 3

The American McAll Record

Issued in the interests of the McAll Mission in France

October, 1909



MONSIEUR O. BEIGBEDER

Director of the Mission, in his uniform as an Engineer of the
French Army

THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXVII

OCTOBER, 1909

NUMBER 3

The private office of the Field Secretary was opened on September 1st at 156 Fifth avenue. Correspondence during the year should be addressed to him there.

That "seeing is believing" none know better than those members of Auxiliaries who have visited even a few of the Mission halls in France. How inspiring are the addresses given, year after year, at our annual meeting by one and another who has had this privilege. Yet few of these have seen more than one or two of the halls. If these few glimpses produce so great an effect upon those who visit the work, what would be the effect of a study of the whole Mission from the north to the south of France! In a private letter after his return this summer, Mr. Berry writes: "My constant thought during my journey was that if I only had with me some representative of each Auxiliary, that if one forceful member of each American society could see and feel what I saw and felt, the future of our Association would not only be assured for years to come, but the complete nationalization of our organization would be shortly accomplished. What is to hinder the forming of 'a personally-conducted party' of sixty—one each from our Auxiliaries—for such a tour?"

The picture on the cover of this issue is of the present Director of the *Mission Populaire*, M. Beigbeder, in his uniform as an engineer of the French army. There is peculiar suggestiveness in such a picture: that a religious work of such importance as the McAll Mission should have a layman for its chief executive officer is perhaps a sign of the times, not in France only, but everywhere. In fact, perhaps America set the example in this respect when the Presbyterian Church called Robert E. Speer to be one of its Foreign Mission Secretaries. But probably the McAll Mission in France

is the first religious work of national importance to call a public official to be its chief executive. M. Beigbeder, however, is not a tyro in religious work of wide scope. For years he has been "administrator" of the finances of the Protestant Foreign Missionary Society of France, and he brought to the work of the McAll Mission all the breadth of view and the experience in minute details which he must have gained in such an office. The latest issue of one of the French religious papers mentions that M. Beigbeder has resigned his position as administrator of the French Society of Missions, though he remains a member of its board. With no further information than this it is perhaps allowable for us to believe that he finds the work of the McAll Mission, with its new opportunities and new branches of service, sufficiently important to absorb all the time and energy which he may spare from his official duties. A brief quotation on another page from M. Beigbeder's annual report, of which the galley proofs have reached us, will show something of the spirit in which he is following the path so ably traced by Dr. McAll and by Mr. Greig, whose work he has undertaken to continue.

Eagerness to hear the Gospel has again and again been strikingly shown by the peasantry living along the rivers of northern France. A particularly impressive instance is of a young man, formerly a hard drinker, who heard the Gospel for the first time on one of our boats. He appears to have been not only reformed but thoroughly converted, at least his shop comrades think so and make life pretty hard for him with sneers and taunts, which, however, do not turn him from the good way. The boat having gone on its way, he followed it night after night, as is the custom of so many of our hearers, until it gets beyond walking distance. One Sunday he came with his old mother, a distance of nearly nine miles, although he had been working eighteen hours—all Saturday night and a part of Sunday—at the very hardest kind of shop work. The walk of over seventeen miles, a part of it through a forest, seemed to the toil-wearied man and the aged mother as nothing in comparison with the joy of the Sunday evening service on the boat.

Those who scan the inside cover pages of this number will see there the names of two new publications, both of them the fruit of Mr. Berry's recent trip to France. The first of these, "Seven Years in the Seine and Loire Valleys," tells the story of the boat work since the launching of the *Bonne Nouvelle*, or in other words since the Mission has had two boats on cruise, and includes the deeply interesting account of Mr. Berry's visits to these boats during the past summer. The story is extremely vivid and realistic; the pictures, from photographs newly taken, are fine, including one of the *Bon Messenger* in tow, which Mr. Berry caught as she was leaving La Croix-St. Ouen for Verberie on the Oise. This pamphlet will be particularly valuable not only for the members of Auxiliaries, who, however familiar with the boat work they may be, will be glad to have a connected account of its activities for a period of seven years, but especially for those who are not acquainted with the work of the Mission. The price of this pamphlet is five cents, and it is hoped that every member of every Auxiliary will purchase at least one copy, not only for her own use but to lend to friends.

The second new name on our list of publications, "Modern France and the McAll Mission," is the "campaign document" of the present season. This pamphlet, too, is illustrated, and its large use needs hardly to be urged upon those of our members who have any apprehension of present religious conditions in France, and who realize even vaguely the remarkable fitness of the McAll Mission to meet the present religious situation there. It is to be hoped that every Auxiliary will send for a number of copies of this pamphlet, to be used as a means of enlarging the membership of the Auxiliary.

Before the December number of the RECORD is issued a third new pamphlet will be ready. It is designed especially for Sunday Schools and will contain a program for that Sunday in January which a very considerable number of churches in various denominations have consented to set apart as "McAll Sunday."

AN UNUSUAL OPPORTUNITY

Those who were present at the annual meeting in Plainfield, those who have since then read the annual report of the General Secretary, those who at all times are interested in the United Study of Missions text-books, are well aware what the "unusual opportunity" is which opens before us this winter. In her report, just referred to, Miss Harvey, speaking of the fact that the text-book of the United Study course for this year covers "The Gospel in Latin Lands," and devotes a section to the McAll Mission, asks, "How will you (members of McAll Auxiliaries) take advantage of this opportunity? How are you going to reach the classes in your town as they study that chapter with fuller information about our work than the text-book can supply?"

It is to be hoped that every one of us is interesting herself in this question and that not individuals only, but Auxiliaries as such, now that the working year is opening, are taking measures to make the very most of this opportunity. In the sixty towns and cities in which we have active Auxiliaries there can hardly be fewer than three or four hundred organized Mission Study classes, and probably a good many more than these, using the fine text-book prepared by "Father Endeavor" Clark and Mrs. Clark, and certain, before many weeks have passed, to be studying "The Story of the Gospel in France." Surely, in some way, by some means or other, every one of these classes may and ought to be brought into touch with the McAll Auxiliary in their own town in such wise as at least to become aware of the existence of the Auxiliary, and the opportunity which it may afford them of doing something personal and, however small, effective toward the evangelization of France.

As to the best methods of coming into touch with these classes, each Auxiliary must be the judge, knowing the conditions as no outsider can do. But one thing is perfectly certain, whatever other method may prove possible and desirable, the distribution of our literature cannot fail to be of use. In fact, the opportunity offered by this year's Mission Study classes for the dissemination of our literature is absolutely unique. At other times and under ordinary circumstances the

distribution of McAll literature may be as seed sown upon the highway; this year, and in the Mission Study classes, it is sure to be as bread cast upon the waters, as well as seed sown in good ground.

It is a matter for joy, and surely will stimulate many of us, that others than members of Auxiliaries are taking advantage of the opportunity. All through the summer secretaries and chairmen of literature have been corresponding with Miss Harvey in anticipation of this course of study, and she has been supplying them with our literature for the coming demand. Before the first of September thirteen different branches scattered over the country as far as San Francisco had secured our pamphlets! How this opens the door for us and how careful we must be to enter in!

No doubt these faithful secretaries have been corresponding with other societies, securing literature about Mexico, Brazil, Spain, Italy and the other countries which belong in the same category with France. All the more does it behoove us to follow up this distribution of our literature with the spoken word. Are any of us going to California or to any other place where we have not now an Auxiliary? Let us seek out the Mission Study classes in such cities, learn whether it is *their* secretary who sent for our literature, talk the matter over with her if it was she who did it—talk it over with her if it was not she; make the fact that so many have done it as an entering wedge to bring the McAll Mission home to them in a personal and particular way. It may be that the class in general is more interested in other Missions than in ours; no matter, make sure that either by the spoken word or by our literature they know more about the McAll Mission than they ever knew before.

From Grasse, M. Quéhen writes: "We are now able to do some evangelistic work among the socialists by means of their organ, *The Voice of the People*. Although they do not regard the Scriptures from our point of view, they acknowledge the Gospels as the 'social book' above all others, and the teachings of Christ naturally find a place in the columns of this paper, which is read by most workingmen."

A BIRD'S-EYE VIEW

[Though we are able to promise our readers in future numbers of the RECORD several articles by Mr. Berry descriptive of the important experiences of his recent visit to France, the following extract from a private letter so graphically presents these experiences as a whole, and so tellingly suggests what we are eventually to learn in detail, that we cannot refrain from sharing it with our readers.—EDITOR.]

My visit to the Mission was satisfying beyond all my expectations.

My itinerary was made with a view to concentrating on the more important stations within my time-limits, to meeting the new members of the force, and to the gathering of new insights into the religious situation throughout the country. Of course, I carried my camera everywhere, as our new brochures will bear witness, as well as some new stereopticon lectures.

The second day after my arrival a delightful reception was tendered me by Mrs. Welles, that I might meet and speak of our work to a group of friends in the American colony. Mr. Goodrich asked me to preach "McAll" the following Sunday in the American church in the Rue de Berri.

The President, Director and other members of the committee did everything possible to facilitate my plans and to make the way pleasant for me. An evening long to be remembered was that of Monday, June eleventh, at the Rue du Temple hall, where M. Beigbender had invited the workers of the Paris halls and some other friends to a "love-feast—*agape fraternelle*—an account of which has appeared since in *Le Bon Messager*. The spirit of fellowship was—and is, I may say on all occasions where the workers come together—more like what I imagine was that of the early Christians than anything that has ever come within my experience. This spirit impressed me anew, also, at the Friday afternoon prayer-meetings, the veritable power-house of the Mission. If there were space in the RECORD—but there will be I hope in future numbers—I should like to tell our readers of a Sunday at Lille, from eight in the morning to ten at night; of our five new directors at Roubaix and Nantes and St. Quentin; of visits to steadfast converts at Desvres; of the wide extent of M. Canet's work at Limoges; of a packed hall at St. Etienne;

of interviews with M. Biau, of Marseilles, and with M. Dürrleman, of Rochefort; of a day of revelation at Rouen; of the "mothers' picnic" at St. Cloud; of several visits to Grenelle and the *Maison Verte* and old "Salle Baltimore;" of five hundred miles in the auto with M. Sainton, including meetings, strange meetings in the market places of inland towns; of visits to the boats with their eager crowds as of yore; of the initial service in the new portable hall, "La Semeuse."

Suffice it to say, in general, that my impressions of the value of the McAll work have deepened a hundred times, and my impressions of the possibilities in the near future a thousand times. Under God only men and money—and the men can be found if the funds to support them can—are wanting to-day, this day of unmatched opportunity, to bring France to the knowledge of the New Testament Christ. "There is nothing," says M. Saillens, "to prevent France from becoming Christian." And our Director, M. Beigbeder, at the annual meeting in May, added: "The hour is decisive for the evangelization of our country; we are in the enjoyment of the most complete liberty; we shall be culpable if we do not take advantage of it."

I must not forget to mention among the pleasant functions with which I was honored not only the *agape fraternelle* at the Rue du Temple on the invitation of Monsieur Beigbeder, but also a delightful luncheon with members of the committee at his house and one of Dr. Benham's famous garden-parties, to which all the workers within reach around Paris were invited, as well as some of the ministers who are interested in the Mission; a delightful farewell reception at the home of President and Mrs. Bach, following which the usual Friday afternoon prayer meeting of the Mission was held in their house.

Only a few years ago *La Bonne Nouvelle* first visited Nemours. It seems almost like a fairy tale that in the *salle* of the *Mission Populaire* at Nemours took place last spring the Young Peoples' Festival, composed of the Christian Associations of Fontainebleau and Montargis uniting with that of Nemours. A number of Christian friends came from various places to share in this fête.

THE FIELD SECRETARY AT GENEVA

No reader of the RECORD, whatever her denominational affiliations, can have been indifferent to the remarkable event which occurred in Geneva, Switzerland, last summer, when the four hundredth anniversary of Calvin's birth was celebrated. The teachings of Calvin may truly be considered as the very pivot of American civilization. "Our debt to France" includes, first of all, that conception of the church in the world as a type of civil government which Calvin made concrete in Geneva and which to this day finds its full development and largest illustration in the United States of America. It would have been peculiarly unfortunate had the American McAll Association not been represented at the great gathering in Geneva this year. Happily our Field Secretary was able to be there.

On July 6th he writes: "I was at Geneva to witness the laying of the corner-stone of the coming international monument to the Reformers. That was an experience never to be forgotten, I can well assure you. All the world (Protestant) was there in its representatives, and all the great 'tongues' were heard, as on the day of Pentecost. The name of the great Reformer was in every one's mouth—Belgian, Bohemian, Hollander, Austrian, Frenchman, German, Englishman, Swiss, American and the rest—uniting in the praise of the man whose genius created modern liberty. 'It was Calvin,' said a Belgian professor, 'who made the United States.'

"Roger Williams is the American selected by the committee to stand in the group of the immortals against the old city wall of Geneva with Calvin, Beza, Farel, Knox, Coligny, William of Orange and Cromwell. And Roger Williams was chosen, significantly, because better than any of the Puritan fathers he personified the *spirit* of liberty—*i. e.*, toleration. As Louis Lafon said in *La Vie Nouvelle* for July 17th: 'The gathering at Geneva declares that the Protestantism which Calvin founded is still alive because it has lived well in the past, because it did not shut itself within the four walls of the sepulchre where the men of the sixteenth century lie buried, but has ever marched forward on earth and in heaven. It shows, too, that this type of Protestantism will no longer rest

satisfied to entrench itself face to face with other types and consider the *variations* in Protestant churches as so many hostile forces, but will combine with them to form out of these diversities themselves the great unity of Protestantism. At Geneva this fact affirmed itself.’”

“LA SEMEUSE,” THE NEW PORTABLE HALL

The December number of the RECORD will contain an illustrated article by the Field Secretary descriptive of this new *Maison démontable*, as the French call it, which as our



The “*Maison démontable*,” “*La Semeuse*”

readers know was in process of construction last spring and which forms a new arm of the Mission, a new means of reaching that vast multitude in France who will not enter a church. This picture was taken by Mr. Berry in June when he accompanied the Paris Committee to the factory at Maisons Alfort on a trip of inspection just as the hall was being completed. Mr. Berry was also present when on July first at Lezenne, a suburb of Fives-Lille, the first service was held, two hundred persons being present, “a memorable night in my life,” he writes. We shall eagerly await his promised article on the subject.

THE PARIS ANNUAL MEETING

The Director to the Friends of the Mission

For many years the annual meeting of the *Mission Populaire Evangélique* have been held in the Church of the Oratoire, the cathedral church, so to speak, of Protestant Paris. This year, however, it was held in the Chapelle Malesherbes, the time being the afternoon of Sunday, April 24th, and the audience large, notwithstanding that many other services were being held at the same time.

M. Beigbeder presided and presented the Annual Report of the Mission, the greater part of which we give here.

After paying a touching tribute to those faithful workers who were called home last year—M. Boutonnet, Mlle Jeanne Cladière and M. Reader, one of Mr. McAll's earliest collaborators in the financial cares of the Mission—M. Beigbeder continued:

"Subjects of joy during the past year have, however, been many. We will here cite only one of these, the profound sympathy repeatedly manifested to us by a large number of subscribers both in France and in foreign parts. Committees long ago formed in England, Scotland, the United States and Canada have never remitted their support, and during the past year they have given special proofs of their unwearied devotion to the popular mission in France. We are not alluding merely to their exceedingly important financial aid, but to numerous letters from various members of these committees asking details of the work, uttering words of encouragement and often giving wise counsel. Many friends from beyond the sea have also come to us in person and have visited our halls in Paris and in the provinces, as well as our boats. This co-operation, at once wise and devoted, full of tact and zeal, has done us good.

"He who speaks had especial need of such encouragement. Called by the confidence of my colleagues on the Paris Committee to the great honor of directing the *Mission Populaire*, I have often been indescribably touched by the sympathy and the active co-operation not only of the members of that committee and our co-laborers in the field but also of our friends in other lands who have at heart the evangelization of our

country. All these have greatly facilitated my task, and I thank them from the bottom of my heart for the precious support which they have given me in trying hours.

* * * * *

“The activities of the past year have not been inferior to those of the years which preceded it. Without exaggeration we may say, indeed, that they have been greater.

“We were recently led to open a new hall at Ivry, an important suburb between Bicêtre and Alfortville, where we have long been working. We took this step not without hesitation. A Swiss lady greatly encouraged us in this matter. For a considerable time she has been interested in this locality, the population of which increases at the rate of a thousand inhabitants a year, and as we hesitated to enlarge our already vast field of action she put at our disposition sufficient funds to make the experiment for a year. * * * Ivry is a centre of free thought* and it will doubtless be difficult to attract, and still more difficult to retain, the workingmen of the place. Labor-union has a particularly strong hold in Ivry. But a very clear duty lies before us, and to hesitate to enter the field we should have seemed to doubt the power of the Gospel. We especially recommend this work to the prayers of Christians who value the conversion of souls.

“You will remember that it was in Belleville that the popular work of the regretted Dr. McAll was born. Various circumstances long ago compelled the restriction of the work in that part of Paris and limited it to some collaboration with Pastor Louis Appia in a hall rented by him. The upper part of Belleville, inhabited by a large number of married workingmen and their families,† has always appeared to us to be a peculiarly favorable field. Yet we had no thought under present conditions of extending our work into this quarter. Yet as the Young Men’s Christian Association of Belleville and Pastor Van der Beken asked us to help them we have gladly consented to carry on a meeting once a week in a hall for which they pay the rent.”

*It will be remembered that it was at Ivry that the ceremony of “civil baptisms” was introduced by the mayor.—EDITOR.

†The Belleville quarter of Paris alone contained more than 100,000 inhabitants when Mr. McAll began his work there, and its population has greatly increased since then.—EDITOR.

Addresses were made by M. Vautrin, director of the Solidarity of Rouen, and M. Peyric, director of the *Maison Verte* in Paris. Both addresses heightened the impression made by M. Beigbeder's report and showed that at this epoch, notwithstanding the invasions of free thought, it is perfectly easy to reach the masses, provided we have not only devoted missionaries but properly equipped halls and as large a number of helpers as possible.

During this fine meeting the "Mission choir," composed of members of the choirs of Grenelle, Rue du Temple and other halls, gave several musical numbers which greatly added to the attractions of the occasion.

MOTORING IN THE LIMOUSIN

[The following account of an eight days' trip in M. Sainton's motor car is written by M. Canet, our evangelist at Limoges, formerly at St. Yrieix. It shows what might be done with the help of a motor in systematically visiting the numberless villages in the rural districts. At present we have to be content with the occasional help of our friend, M. Sainton, whose work in the fairs we have often mentioned.—Editor of *Paris Quarterly*.]

On Sunday, the 25th of April, we had an excellent meeting at Limoges, full of warmth and power, and that evening we went to St. Yrieix, where we spoke to a most attentive and interested audience.

On Monday we woke up to find a day of rain beginning, and could not visit the fair at Rochechouart, as we had intended doing. As we passed through a small hamlet when the children were leaving school, I was able to distribute a good number of pictures, which the little folk were delighted to receive. The schoolmaster recognized me as having been at a temperance meeting at Rochechouart three years ago. "Come and pay us a visit this winter, and we will work up something worth coming for," said he; and this I hope to be able to do.

In the evening, we had a fine meeting at Lacordelle, near Cognac-le-Froid; our friends were packed to overflowing in the kitchen of the Bouyets. (It is good to see our converts opening their houses for these meetings.)

Tuesday we went to the fair at Montembœuf. It was bad weather and we did not get on as well as we had hoped, but we sold 103 New Testaments and a number of almanacs.

We preached, discussed, answered objections and talked at some length. Several recognized M. Sainton and came to have a chat with him.

That evening we should have had a meeting at Dognon, but it fell through, for when we reached the village, we found the population had gone to bed! The notice had been wrongly given or not given at all, so we returned to Limoges.

On Wednesday we took a rest, but in the evening we had our usual weekly meeting, and M. Allégret was with us. The subject chosen was "The house built on the rock," and we had a fine number present with deep attention and evident blessing. The singing went with a swing.

Thursday we were at the fair at Limoges. Many persons came round me and asked why we were doing this work. We sold sixty New Testaments and about one hundred almanacs.

As the work people were going into the great factory of Haviland Bros. we stood at the gates and in a few minutes we sold 240 almanacs.

At five o'clock we were off for Montgibaud, and when we got there we were told we should have but a poor meeting as all were busy in the fields planting potatoes. M. Sainton began with only five persons in the kitchen, but in twenty minutes we had forty-eight more in the next room, and the meeting was most successful, the singing being very hearty and all listening without a movement. At the concluding prayer there was the same quiet attention. We slept at St. Yrieix that night.

The Friday found us at the fair at Porcherie, ten miles from Meuzac. All went off splendidly; we spoke in turns from the motor, preaching the gospel and denouncing the vice of alcoholism, and were cheered by many signs of approval from our hearers. We sold 90 New Testaments and 114 almanacs. We should have had a meeting that evening at Meuzac, but the fair at Porcherie prevented it, so many being in attendance.

On Saturday we left for Thiviers, twenty miles away, a very important centre. Here we sold ninety-nine New Testaments in an hour, and then for three hours, in four different places in the fair, we spoke in turn, preaching the gospel of

salvation and denouncing evil in all its forms—alcoholism, impurity, lying, etc. We sold 336 almanacs. “Well, M. Canet,” said the manager of the gas works, who formerly lived at St. Yrieix, “so you are still down upon alcohol.”

A woman came at the close of the day asking for the book “that told about Jesus Christ.” One felt that one was working on absolutely virgin soil, and while we know all the good seed sown will not bear fruit, yet we are sure that we shall see results from this scattering of the Word of Life.

We returned to Limoges in the evening, and had an excellent prayer-meeting, some fifteen of us; and two of my young men opened their lips in prayer for the first time.

On Sunday, the 2d of May, we had our meetings at Cognac-le-Froid, at Limoges and at St. Yrieix, and on Monday M. Sainton left us for Roanne.

You see that we did not waste any time and I am most thankful for the visit of M. Sainton. His coming did us all good, only he came two months too late, for the month of May is not favorable for meetings, as every one is working in the fields.

Let me in conclusion point out the very practical nature of this method of evangelizing and the splendid results to be obtained from motor-car work. We need to be able to visit our villages *regularly*, one after the other, in a systematic manner, preaching the Gospel to groups of ten, fifteen, twenty, and more that collect so quickly and readily around the motor. Then we could group the villages together for larger meetings, visiting the fairs and markets with a colporteur, and so we should be able to go forth and invite to the Gospel Feast, in our Master’s name, those for whom it is spread. This work regularly done would, I feel sure, give excellent results.

Why is it that we cannot have some 5000 or 6000 francs at our disposal for beginning this kind of work around Limoges, St. Yrieix and Cognac-le-Froid?

[The cost of a motor car as needed would be above \$940, and the running expense above \$300 a year, beside the expenses of hotels and of the evangelist, another \$150 a year.—Editor of *Paris Quarterly*.]

AN INTERESTING AND DIFFICULT FIELD

Our work in Corsica has passed through many vicissitudes, has cost the health—one may almost say the life—of more than one worker and the comfort of all of them, but still it goes on, with many rewards. It was something of a shock to read, not long ago, in one of the French religious papers, “the post of Aullène, Corsica, will be vacant October first,” for M. Reboul has been so faithful, so devoted to the limit of possibility, so successful in his work, that the Paris Committee, as well as his widely-scattered people, will surely feel the loss. As yet we are not informed whether M. Reboul is only transferred to another part of the work or whether he leaves it altogether; we can only pray that his vacant place in Aullène will soon be filled, for Corsica needs such an evangelist as he.

The post is not an alluring one, except as trials and hardships allure the apostolic soul. Perhaps the hardest feature of the situation is that noted by M. Reboul in his last (sixth) annual report: “It is painful to feel one’s self morally misunderstood, both as to ideas and customs, by this insular people, who yet are apparently civilized, speaking the French language and wearing European clothes. Alas! these faces, often so gentle, these velvet coats of modern cut, too often hide the ideas of savages and the desires of barbarians. The continental finds himself helpless in the face of the strange pretensions of the Corsicans around him, nor can he undertake any material dealings with the natives of the island or any transaction of any sort of importance without being almost surely robbed and cheated in the most barefaced and shameless manner.”

If relations with the natives are difficult under such circumstances, the question of supplying the daily needs of life is not less so.

“The question of food is important. The mountain villages of Corsica are in winter utterly destitute of such food as may be found in any village on the continent; and at Aullène the winter is six months long!”

Great distances, bad roads, no organized means of communication, snows and torrential rains aggravate the difficulty.

“Whenever we need fresh vegetables we must hire a

wagon, set out from Aullène at two o'clock in the morning in order to reach the market, 34 kilometers (about 20 miles), at eight o'clock and get back by nine in the evening. Fifteen hours of wagon and more than twenty francs of expense to get a basket of vegetables and a few groceries! In winter, the heavy snowfall has made it impossible to get a box of provisions from Sartène in less than two weeks, and then half the contents were spoiled!"

Considering the salaries paid our evangelists one wonders not that M. Reboul has resigned his post after six years, but that he did not starve to death long before the six years were expired.

There are other difficulties in such a post. The painful isolation—for what traveler in Corsica would care to visit Aullène, so far from lines of travel, so difficult of access—is only one of them. The impossibility of educating the children is a more serious one, and this appears to be the real cause of M. Reboul's resignation. His description of the school which his little daughter has attended, the only one available, is graphic but not pleasant. Then there are questions of hygiene, the distance from doctors and druggists, and many others. The list of qualifications which M. Reboul deems essential for his successor is very significant: he must have "much faith, patience and love of souls," "energy and tact, with a certain modicum of sound philosophy," "robust health and great physical endurance," "a stomach capable of enduring the exigencies of the situation and contenting itself with the food of the people of the country;" and furthermore, he must be "very communicative when occasion demands, very sociable and yet able to do without congenial society for long months at a time."

Yet there are compensations, as those who read M. Reboul's report to the Paris Board in the next forthcoming Annual Report will see. We have read from time to time for years past of striking conversions among these wild Corsican people. Now M. Reboul can tell of a fairly well-equipped "church-house" in Aullène, of many villages impregnated with evangelical Protestant influence, of confidence won and interest gained through the whole department. Even the priests, formerly so bitterly opposed and often countenancing

all sorts of petty persecutions, now oppose no longer. Some of them even admit that they have "no fault to find with the methods of evangelization employed nor with those who employ them," a significant admission. Though public opinion is still not fully enlightened, yet "that will surely come," concludes M. Reboul, "with the help of God, with time and continued activity."

Pray that "the post of Aullène" may not long be "vacant"!

AN ECOLE DE GARDE

REV. C. E. GREIG, M.A.

As in old days the mention in the Mission reports of *Ecoles du Jeudi* (Thursday schools) astonished people accustomed only to English ways, so now, perhaps, some of our friends ask what we can have to do with *Ecoles de garde*. Let me try to answer the question.

The first of its kind in our Mission was started by Madame Escande at Grenelle in 1905, and it is still the largest and the most completely organized; another was opened at Bercy in January, 1908, and the third, that of the *Maison Verte*, was definitely organized at the close of the same year, though part of the work had really begun earlier. The "Play Centres" in London, Edinburgh, and elsewhere, with which Mrs. Humphry Ward's name is associated, have been opened to meet substantially the same needs, though difference in social customs has impressed on each organization a distinctive character.

The problem to be solved is the employment of the interval between school hours and supper. Normally the child at the close of school goes home, gets something to eat, prepares his lessons for the next day, and then amuses himself till the evening meal is ready and he can be put to bed. But practically, at least in the poorer districts of our large towns, the children's homes are such that neither lesson-learning nor play is possible within their walls, and the interval between school and bed is of necessity spent in the street or under shelter redolent of vice. In England, if I am not mistaken, the efforts of Mrs. Humphry Ward and her fellow-workers have been

chiefly directed to showing the children how to play, and it is terrible to hear that the monotony and squalid materialism of modern life have crushed out of child-nature the faculty of play.

In Paris the preparation of the morrow's lessons occupies a more important place, and an *Ecole de garde* consists primarily of more or fewer "superintended classes"—classes, that is, in which the children write out their exercises and learn by heart their poetry, geography, etc., under the direction of qualified teachers. Such time as remains is, of course, given to play—in the open air if there is a playground, if not, round a table; and as handicrafts have always more interest for children than mere games, classes for netting, basket-making, shoe-mending, wood-carving, cooking, house-cleaning, etc., can be formed, and soon become popular. Many of these latter are necessarily relegated to Thursday, the weekly holiday, because they require more time and space than can be obtained while the proper school work is going on, but they really belong to the same combined effort, which is known succinctly in Paris as an *Ecole de garde*.

Suppose one of my readers looked in at Bercy Church some afternoon about 4.15 p. m. On the left of the entrance is a small room used on Sundays for the infant class, in which a bright-faced woman is dispensing cups of cocoa and hunches of bread to a mixed multitude of boys and girls of all ages from four to fourteen. Farther on, at the end of the passage, is an open court, graveled, with a shed at the far end. In the open part is a set of parallel bars; under cover, a couple of swings, a trapeze and knotted cords. All are in full requisition, while other little groups of children are playing at ball or "bones," or simply sitting on a bench quietly watching the gymnasts. On the right of the passage a door leads into the main hall of the church, which is entirely occupied with long tables on trestles, surrounded by chairs, and through an open door the vestry beyond is seen to be similarly arranged. Some children have already taken their places, and attacked their *devoirs* (lessons), the boys in the large hall and the girls mostly in the vestry, for the former are distinctly in a majority. After school hours a girl is often required to look after the

baby while the mother goes to the wash-house, or to do messages, or even to take a hand in the sewing or other wage-earning occupation of the mother; if her studies suffer in consequence, well, it can't be helped; if her health is ruined, the lassitude is put down to laziness or ill-temper, and no more is thought of it. Incidentally, the *Ecole de garde* counteracts not a little this criminal folly. Once the child is enrolled, a slight effort is required to take her away, the reasons of absence are inquired into, and must, at least, be specious; not being on the spot she is not so immediately pounced on as the proper person to send here or there, or to charge with this or that task. And she, encouraged by progress in her work, and by the relief of knowing that all is in readiness for the morrow, and that she can take up the next duty with a free mind, feels more vigorous, and makes a stronger effort after life. The boys, on the other hand, are, of course, for the most part, a mere nuisance in the house, and the mother is overjoyed to be able to turn them over to the *Ecole de garde* for two hours.

During the first half-hour or so the cocoa-dispenser and the general superintendent are all the staff required. The zealous, who have set to work on arriving, are, in the nature of things, earnest students, and an occasional reminder not to talk too loud, or a "leg up" over some grammatical stile is all the help needed. But when the teachers appear and the laggarts are called in from the playground, the scene changes. All the tables are crowded; one needs a pen, another a piece of paper to work out his sum on, another asks to have his pencil sharpened, a problem in arithmetic has to be solved at one table, grammatical analysis expounded at another, here a history lesson has to be heard, there a piece of poetry, and the more advanced want ideas for an essay, or some notions about the relative importance of such and such commercial centres. For at Bercy, besides a very few small children who have scarcely got beyond the pot-hook and primer stage, and who come mostly in summer, attracted by the playground, and a larger number of intermediaries, we have at least two tables preparing for the leaving certificate, and one which has already specialized for the commercial college or technical school. These are, of course, by far the most interesting, and the help

they require in working out their problems or preparing their essays, sketch-maps, etc., sometimes taxes to the utmost the powers of our teaching staff, and keeps the school open till long after six p. m. But their gratitude and that of their parents is great, for, of course, it would have been almost impossible for them to obtain as good marks for work done at home, while we, on our side, have the pleasure of making acquaintance with some of the finest lads of the neighborhood.

The value on both sides of the friendships thus begun cannot be foreseen. Meanwhile the improvement in general behavior of the mass of the children is evident. Doubtless memory is quickened by the particular environment, and even by the sight of certain faces—in the absence of the “cat,” “mice” will always play, even at an *Ecole de garde*—but a steady, kindly, rational discipline, exercised during two consecutive hours five days out of seven, must tell in the long run, especially with children who stay several years.

As a feeder to the church, the *Ecole* is certainly not to be despised. Unsuspected Protestants are discovered, and their children easily attached to the Sunday and Thursday schools. Not a few outsiders, whose parents are vaguely free-thinking, follow their Protestant school companions and ask to “make their first communion” with us. And thereafter it is our business to bring them into vital contact with Christ, and so assure their permanent connection with the church. The parents of both classes have to be approached cautiously, but they are at least grateful to us and well disposed towards a religious organization which understands its social duties as we do, and they can easily be induced to attend any special service. There again it is the duty of the preacher of the evening so to present Christ that the “outsider” is seized with a determination to belong henceforth to the “household of the saints.”

Before leaving the subject let us glance once more at the school. By about 5.30 the look of things has changed. In winter at least two of the tables are by that time given up to games—“bricks,” Chinese puzzles, dominoes, etc.—dear to the hearts of small men; and the girls of the same age have gone upstairs to thread beads, work canvas, do even a little netting, under the eye of Mrs. Greig, who cunningly beguiles the

crowd into quiet by endless repetitions of nursery classics, Jack and the Beanstalk, Sleeping Beauty, etc., etc. As soon as the days grow long enough, the playground is substituted for the rooms—close in spite of all our ventilation—and a very pretty sight it is to see the different groups of children amusing themselves, each in their own way, under the motherly supervision of the *concièrge*, who restrains too riotous romping and settles all quarrels with even-handed justice, while her busy hands send the needles clicking through an interminable series of stockings and *chaussettes* (socks).

At Bercy we cannot accommodate more than ninety children at a time, which reduces our roll to about a hundred. At Grenelle there are 145 on the roll, with an average attendance at the height of the season of ten or fifteen less. At the *Maison Verte*, if I remember right, there are about 100, divided pretty equally between the advanced, gathered in two admirably organized *classes surveillées*, and the smaller fry who do some lessons and amuse themselves the rest of the time in the magnificent playgrounds attached to the hall. But a distinctive feature of the *Ecole de garde* at the *Maison Verte* is the manual work. There is a class of shoe-mending for the boys, others of cooking and house-cleaning for the girls, besides one of netting for either sex, and a *Cours d'Hygiène* (lessons in hygiene). Some fifty or sixty of the children are admitted into these classes, which are looked upon largely as rewards for good behavior. At Grenelle also there is a cooking class, which dates from the time of Madame Escande, and there are others for wood-carving and fret-saw work, directed by specialists. The value of these classes in handicrafts and domestic economy is very great, but unfortunately the expenses are also considerable. Even if the teaching can be obtained gratis, which is sometimes the case with subjects that can be taught by a lady, the price of the tools and of the materials—leather, wood, etc.—is a pretty heavy item, and the space indispensable for a real workshop difficult to obtain. Sewing classes are somewhat easier to organize, though there also the price of the material must be taken into account; and at Bercy a class for English has met with some success.

Of course we are not alone in this work, and by “we” I

mean not so much the McAll Mission as the *Comité des Ecoles de Garde*, which does so much to foster and to finance the movement. The Catholics have taken it up with great energy in certain districts, and the city has opened *classes de garde* in almost all the primary schools. But to prepare your lessons in the very rooms in which you have just passed a weary day, under the care of the same jaded staff with which you have been fighting since morning, is very much less agreeable than to find yourself in new surroundings and with fresh, kindly disposed helpers. Most of our Mission halls can be easily enough adapted to the purpose; those that have a court need ask no more. A more serious difficulty is that of the staff. If the reputation of the *Ecole* is to be kept up, the lessons must be well learned and all the help given must be accurate. Kindly disposed ladies, young or old, can rarely be trusted to come regularly, and do not often possess the teaching power or the knowledge required. They are invaluable with the little ones or at the head of cooking or sewing classes, but for sheer scholastic work one or more certificated teachers are indispensable. But these are not easy to find and must be paid. The general superintendence should always be in the hands of the Director of the Mission hall, if he wishes to get the full value out of the institution, though it is no small matter to devote two hours every afternoon to such a fatiguing task.

Roughly, the expense works out at about a cent a day per child for a school like that at Bercy, when the rent, lighting and firing are otherwise obtained. Where handicrafts are taught gratis, probably two cents a child would cover the cost of materials, but the tools will be extra, and if a skilled workman has to be got, a much larger sum must be provided for. But while fully conceding the value of these classes, I submit that they are not indispensable to the working of a good *Ecole de garde*, while the twenty-five or thirty dollars a month required to help a hundred children to prepare their lessons correctly and to pass the rest of the afternoon intelligently and morally, will bring in better interest than many more costly mission enterprises.

As times go, an *Ecole de garde* seems to me to be an indispensable adjunct to a McAll Mission hall.

SPECIAL MEETINGS IN MONTMARTRE

By M. L. PEYRIC

Some of our halls in Paris have had to be placed a little off the main thoroughfares, on account of the heavy expenses involved in such situations, where it is impossible to find accommodation for the Sunday schools, classes and other branches, without paying a very heavy rental. Such is the case with our hall in the Rue Marcadet,* where we moved some three years ago, and which is admirably fitted for our work, with its series of rooms and playground. But the street is a quiet one, and of an evening the passers-by are not many. We have had good congregations to the adult meetings by visiting, and through the children of the schools getting their parents to attend on the Sunday and Thursday evenings; but we have been wanting to reach some more of the thousands who crowd this populous district. So we have taken for a meeting once a week on the Friday evening a hall well situated on the Boulevard Barbès.† This is used for a cinematograph exhibition and is well arranged, with seats for over 150 persons and with a brilliant illumination of electric arc lamps outside. We have a large inscription displayed over the door: "This evening, a public meeting at 8.30. Admission free." A band of young men from the Mission work assiduously in inviting in the passers-by on both sides of the street, and the three meetings held have been attended by 130, 154 and 200 persons respectively. This steady increase has much encouraged us, as has also the quiet attention of our audience. The subjects treated were as follows: "Has Christianity failed?" by M. Marseille; "Some aspects of the Life of Jesus Christ," by M. Peyric; "Who is Jesus Christ?" by M. Paul Barde. Twice

*This hall of the Rue Marcadet is *La Maison Verte*, "Salle Philadelphia."

†Boulevard Barbès, formerly Boulevard Ornano, in Montmartre, Paris, was the scene of Mr. McAll's first great success in the early days. The second (or third) hall of the Mission was on that boulevard, and there in 1873-4 was formed the first group of converts, who for long years remained loyal to the work; as Mrs. McAll once wrote, "a little Christian church in all but the name." After a number of years, for various reasons, that hall was given up.—EDITOR.

the addresses have been followed by interesting discussions. The second evening we had in front of us an anarchist of the district who argued with me for over an hour, and if his arguments were not always very dangerous, the discussion was most interesting for the listeners.

At our third meeting, on the 22d of May, we had two disputants; the one a freethinker evidently desirous of being instructed and showing real sincerity; the other a Catholic, somewhat tricky in his methods, who tried hard to get the discussion off on the ground of dogma. Happily a member of the "Sillon"* group was present, whom I had met previously on several occasions, and he brought back the discussion to its proper level, insisting on the fact that the truth of the Gospel could alone furnish, in the battle now going on in the social world, the right elements of salvation.

These meetings have been of the greatest interest, for we have been able to reach a class entirely new, for the most part, to our methods. Several have followed us to the Rue Marcadet, and some have sent their children to our schools, so that Mlle Savery has had the pleasure of welcoming fifteen new scholars on Sunday.

We hope to continue these meetings for some weeks more.

To M. Pèyric's article, written when only three of these meetings had been held, we may add a few lines from a letter from Mr. Berry:

"M. Réveillaud spoke at a later meeting when I was present, the Cinema-Theatre being packed to suffocation, while our Deputy leader spoke on 'Free Thinkers and Free Believers.'"

*The "Sillon" is a society of liberal Roman Catholics founded by a very zealous and enthusiastic layman, Marc Sagnier, ostensibly for social purposes and yet with the intent to show that the Roman Catholic Church is not antagonistic to republicanism as well as to bring the Church into closer touch with the economic and social needs of the people. It is looked upon by the Church with no favorable eye, though as it avoids dogmatic questions its members are not on that account excluded from the Church. During the perhaps half-dozen years of its existence it has made wonderful progress; its organ, *L'Eveil Démocratique* (the Democratic Awakening), has an enormous circulation.—EDITOR.

WITH THE "BON MESSENGER" ON THE AISNE

M. EUGÈNE CREISSEL

Le Bon Messenger ended its journey from Soissons to Compiègne, by stopping at the village of Choisy-au-bac, a pretty spot on the banks of the Aisne, which flows between the forests of Compiègne and Aigue. It is not the first visit it has paid to this place, for it was on this river fourteen years ago, and though so long a time has passed, the memory of its stay has remained in many a household. Some weeks since, our friend M. Pacherie, the colporteur, was at the village of Bitry, and had a talk with an old man who had bought a Bible when Captain Pim was in command of the boat, and he remembered him well, "a most excellent man." Then at Puyalène, M. Pacherie met with a woman who showed him her Bible, which she was never weary of reading, she said, finding therein teaching that amply sufficed her, so that she needed no longer to go to the parish church.

The memories of the former happy times spent on board drew the people from all parts, and groups of men and women would come two and three miles, their lanterns in their hands on the dark evenings, to hear again the preaching of the Gospel.

At Soissons, at Ambleny, at Fontenoy, at Choisy, large audiences have listened with the deepest attention to our explanations of the Scriptures, and have followed the hymns with wonderful energy. A few facts noted among the many that could be given will illustrate how deep was the impression made.

At Soissons, a materialist who was persuaded that the march of science had entirely destroyed all possible belief in religion, came to a meeting when the speaker took as his subject, "No man hath seen God at any time." (John i, 18.)

At the close of the meeting he came up to shake the speaker cordially by the hand, saying, "I thought I had good cause to deny the existence of God and all the rubbish that, as I considered, was taught, but I see now my mistake, and I shall begin to read the New Testament carefully."

At Attichy, a good man, who was so deaf that he could not attend the meetings, used to wait with impatience his wife's return from the boat, for she used to tell him all she could remember of what had been said. And she must have been able to remember a great deal, for the husband said, "It is a splendid thing to have such addresses given on the boat and there should be one on every river in the country."

After a temperance address at Fontenoy, a workingman remarked, "It is quite true that the first kind of reform to make is a change in one's own life, and to leave one's evil ways, and I shall not forget the lesson." At Choisy, a peasant said he had learnt the value of prayer by attending the meetings, adding, "If every one learnt to pray, the present condition of things would break up, for all men would form one great family."

Great sorrow is always expressed when the boat leaves; but in many homes daily reading and prayer has been begun, and M. Brochet, on visiting at Fontenoy after the boat had gone, found that in one house all the family met each evening, the little daughter read a portion of the Testament and the father, a member of the Municipal Council, gave out a hymn, which they all sang and then conversed about the passage read.

The blessing attending this most interesting work is largely due, under God, to the influence of M. and Mme Brochet and of M. Pacherie, so gentle and winning are they, and so sympathetic and loving with the people.

M. Pacherie said that he found that a group of the Y. M. C. A. of Paris had made an excursion in the forest of Pierrefons and had sung hymns and gathered the people around them for an open-air meeting. A woman was so struck with their pleasant and seemly behavior that she said she longed for her sons to learn to be like them; so M. Pacherie invited her to take them to the boat and be taught there the ways of the Lord.

Our Director at Nice, M. de Saint Vidal, writes in *Le Bon Messager* of a visit from M. Réveillaud, who spoke at an open air meeting to a large assembly of many nationalities and different churches. The singing was in French and Italian.

A MOTOR TRIP AMONG THE VILLAGES

BY M. DAUTRY

Many are the encouragements given to our work on *La Bonne Nouvelle*; but perhaps none are so great as those we lately experienced in making a rapid motor trip among the villages that the boat has been visiting during the past two years. As we were leaving the district of Berry, I wished to see once more our many friends in those parts.

By the help of M. Sainton, and thanks to his motor car, we were able to visit in two days all the places evangelized by the boat during the past two years, between Cuét and Léré, a distance of some thirty-eight miles.

It is impossible to describe the glad welcome given to us in every place in which we could stop; everywhere we heard the same expressions of thankfulness with the desire to see the boat once more, to hear again the exhortations and appeals made at the meetings. In many places we found those who had entered into relation with the pastors nearest them.

Leaving Guétin, after making many happy calls in Cuffy, Givry, Marselles-les-Aubigny, Beffes and Argenvières, we reached Herry in the evening, just in time to see some people, to find a suitable hall and to announce a meeting for the following evening. Then we ran quickly on to Champalais, wishing to hold a meeting there that evening. On the way we stopped to see the schoolmaster of a neighboring village, who would willingly have kept us all the evening and could not say often enough how great was the good he had received on board the boat. The friends of Champalais accepted with delight the idea of a meeting, and sent off a number of children to go around the village to make it known, one of the villagers having most gladly put his house at our disposal. Then we ran on to some more distant hamlets and had just time to go on to Pouilly and invite Pastor Ferdinand to join us. On our return, we found the large house of our friends the B.'s all ready for the meeting; the beds pushed in the corner, plenty of chairs and benches arranged. We had a most delightful meeting, every family in the village being represented.

The next day, having heard that a Mme P., whom we had known intimately at St. Bouze, was dead, and that the funeral was about to take place, we went over to that village. We followed the remains to their last resting-place, and when the priests had finished their service at the grave, we were able, with the consent of the husband, to speak freely and fully to a large and most attentive gathering of the life beyond, of forgiveness of sins and of the Lord Jesus. On returning to the house, we had long conversations with the family and friends, and all expressed their thankfulness for our presence. A little boy was busy quietly and tactfully giving tracts around to all present.

We again started off for our further visits, to Ménétréol, St. Satur, Bannay, Boulleret and Léré, and had always the same kind reception.

"It is most good of you to come and see us again, but you do not stay long enough. When are you coming back? When can you give us again such beautiful meetings?" These appeals and the regrets expressed on all sides are really most touching. The consciences of these people have been truly and deeply stirred by the preaching of the Gospel, but being so long accustomed to yield themselves to the guidance of others, many seem incapable of accepting and appropriating the promises given by the Lord. Who will listen to their appeal? Who will go to them and carry on the good work thus begun?

Passing by Cosne and Pouilly, where we picked up M. Ferdinand again, we got back to Herry. To our regret, the meeting was not what we had hoped it would be. The shadow of the neighboring château weighs on this village, the people seem afraid to call their souls their own, unable to do what they wish and even to believe what they know is true. We had some sixty persons present, but the spirit of interest and of fraternity that we had so enjoyed at Champalais was absent here. It was cold. We must say that a ball-room, however good in itself as a place of meeting, seems hardly fitted for a gospel meeting, and is quite different from our regular Mission rooms, or a room in the house of good people whose hearts are with us.

While in the brilliant starlight our little motor ran briskly along the hard white road, taking us to Guétin, I could but thank the Lord for all the blessing He had allowed us to see. I thought also of all the blessings He could yet bestow on these regions where the boat has passed if some faithful witness for him could be raised up, having at his disposal a small motor car like that of M. Sainton. A man with experience could soon group together these earnest folk in each village, houses would be open to him, and many would come around him longing to know more of the Gospel. May the Lord raise up such laborers for Him in all this region!

HOME DEPARTMENT

THE McALL MISSION REPRESENTED AT NORTHFIELD

By F. L. W.

This year has brought an opportunity long desired by those who believe in the vital importance of the McAll Mission to the religious welfare of France. The Woman's Missionary Societies are next year to study missions in Latin lands, in the front rank of which is "*La Mission Populaire Evangélique de France*," which is in this country known as the McAll Mission. Dr. Francis E. Clark's excellent text-book, "*The Gospel in Latin Lands*," gives one chapter to the McAll Mission, and that book should be in the hands of every Christian woman throughout the country, as well as of the great company who attended the Northfield Summer School for Women's Foreign Missionary Societies from July 21st to July 29th.

By a happy coincidence the Field Secretary of the American McAll Association, the Rev. George T. Berry, had just returned from France, where for two months he had been in the atmosphere of the Mission, becoming saturated with its spirit, and he was called to Northfield to give his first address after coming home, while facts were fresh in his memory and interest burning in his heart.

During all the sessions the Auditorium was beautifully decorated with flags and bunting, and directly above the desk hung the large McAll Mission map of France. On this map

all the stations of the McAll Mission in France are marked and the "boat country" designated. After having that object lesson before her for a week, no woman could be ignorant of the aim and achievements of the Mission. Three days before the Field Secretary's arrival the conference had studied France, and Mrs. Montgomery, of Rochester, had given an able account of the origin and history of the McAll Mission, supplemented by Mrs. Curtis, of Meriden, Conn., and others. Thus Mr. Berry, on the evening of July 27th, spoke to a prepared audience, and, without explanation or introduction, talked for half an hour of what he himself had seen and heard in weeks of constant and strenuous work in France: of motoring with M. Sainton, to speak and distribute Bibles at many fairs; of assisting at the dedication of the new "Maison démontable" (portable hall), where, after every seat was filled, men stood four deep along the wall; of drunkards who had been redeemed, and were now devoted Christian workers; of a Sunday spent with a McAll missionary, when from early morning until late at night services of different kinds succeeded one another, the only intermission being meetings of prayer, to receive renewed strength for the next effort.

Mr. Berry showed few signs of fatigue, but spoke with accustomed energy, and kept the large audience intensely interested. When he closed with a prayer for France all hearts and heads seemed bowed, uniting in his earnest petition before he gave the benediction. Had time and strength permitted him to stay at Northfield a day or were it right policy to shorten a needed vacation, there were openings for much profitable "personal work" to make deep and permanent the impression, as many asked for him, wishing to question him or gain more information about the Mission.

There were some in Northfield who recalled Mr. Berry's address, two years ago, on Round Top, and Mr. William Moody expressed pleasure that the McAll Mission was again presented at Northfield by one who would always be there a welcome guest.

After the service it was discussed by a little circle of ladies while waiting under the trees, in the moonlight, for a late stage from the hotel. One, not familiar with the Mission,

said that she could have listened for hours; another, who had often heard the Field Secretary, spoke of the manifest increase each year of spirituality in his thought and utterances; and another explained that one impelled by such divine enthusiasm for Christ's kingdom in France will always have his own soul more and more filled with the Spirit—a truth that suggested to all that they may gain the same reward. The work is begun from love of the Christ and love of France, but, if continued with ardent zeal, spiritual light will glorify each life.—*Christian Work and Evangelist.*

CANADIAN ANNUAL MEETING

The annual meeting of the Canadian McAll Association was held on the last Thursday of March in the St. James Square Presbyterian Church, Toronto. At the morning meeting reports of Secretaries, Treasurer and Auxiliaries were read.

The President, Mrs. Starke, gave her annual address and Mrs. McMeehan, of London, spoke on "How to Make an Auxiliary Meeting Interesting," emphasizing the importance of the President's duties.

Mrs. Hicks read a paper on McAll work in France.

A large number of ladies remained for the luncheon, at which an informal discussion took place on the help it would be to the Canadian Association if a traveling secretary could be secured. Later a committee was appointed to inquire and suggest ways and means.

The afternoon session was largely attended, Madame Biéler,* late of Paris, now of Montreal, being the principal speaker. Her subject was, "The Religious History of France," and her address showed intimate knowledge and careful study of the religious possibilities in France as bearing on the question whether it is to swing from the superstition and tyranny of Rome to the license of no religion.

AMELIA McCOWAN, *Secretary.*

*Mme Biéler is a sister of MM. Henri and Charles Merle d'Aubigné.—EDITOR RECORD.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 17—SEPTEMBER 17, 1909

MAINE, \$36.58		New Brunswick Auxiliary	\$424 82
Portland Auxiliary	\$36 58	Orange Auxiliary	843 50
MASSACHUSETTS, \$1,525.37		Princeton "	106 64
Amherst, Friends in	5 00	Plainfield "	15 00
Boston, from Miss Grace Nichols, in memory of Mrs. J. H. Nichols	1,000 00	Trenton "	74 00
Boston Auxiliary	100 00	PENNSYLVANIA, \$5,950.60	
Easthampton Auxiliary	45 00	Chester Auxiliary	175 00
Lowell	20 00	Easton "	55 00
Northampton Auxiliary	75 00	Harrisburg "	41 50
Pittsfield "	30 75	Philadelphia "	1,141 35
Salem "	1 00	Pittsburg & Allegheny	1,103 00
Springfield "	109 40	Sewickley Auxiliary	220 00
Worcester "	139 22	Scranton	5 00
RHODE ISLAND, \$210.00		Wilkes-Barre Auxiliary	193 50
Providence Auxiliary	210 00	West Chester "	8 00
CONNECTICUT, \$2,169.65		Williamsport "	8 25
Hartford Auxiliary	815 00	DELAWARE, \$22.00	
Meriden "	350 00	Wilmington Auxiliary	22 00
New Britain "	125 00	MARYLAND, \$548.25	
New Haven "	538 00	Baltimore Auxiliary	548 25
Norwich "	117 40	DISTRICT OF COLUMBIA, \$279.50	
Windsor Locks Auxiliary	224 25	Washington Auxiliary	279 50
NEW YORK, \$5,506.70		OHIO, \$568.00	
Albany Auxiliary	360 00	Cincinnati Auxiliary	220 00
Brooklyn "	1,200 00	Cleveland "	310 00
Buffalo "	800 00	Dayton "	38 00
Ithaca, Friends in	32 50	INDIANA, \$75.00	
New York Auxiliary	2,479 25	Indianapolis Auxiliary	75 00
Syracuse "	145 70	ILLINOIS, \$505.44	
Troy "	341 25	Chicago Auxiliary	505 44
Utica "	148 00	MISSOURI, \$88.00	
NEW JERSEY, \$3,544.21		St. Louis Auxiliary	88 00
Belvidere Auxiliary	45 00	MICHIGAN, \$215.00	
Bloomfield—First Presbyterian Church	28 00	Detroit Auxiliary	170 00
Elizabeth Auxiliary	1,157 50	Saginaw "	45 00
Englewood "	135 00	MINNESOTA, \$214.00	
Montclair "	355 00	Minneapolis Auxiliary	182 00
Morristown "	151 25	St. Paul "	32 00
Newark "	208 50		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll
Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the
following described property.

AMERICAN McALL ASSOCIATION

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